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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

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NEW HAVEN DEPARTMENT.

REV. T. C. TEASDALE, EDITOR.

Thoughts on Revivals.—No. 6.

In our last number, we noticed several qualifications of Prevailing Prayer. There are two or three others which in justice to the subject should not be overlooked.

1. Our Prayers should be *imperative*. There are some striking illustrations of this principle in the Scriptures. The case of Jacob is in point. He wrestled all night with the angel, and then declared that he would not let him go except he blessed him. Elijah prayed for rain seven times before the blessing was obtained. The case of the poor widow who came to the unjust Judge to be avenged of her adversary, is also a good illustration of the importance of importunity in prayer. The Judge said, "though I fear not God nor regard man, yet I will avenge her, lest by her *continual* coming she weary me." He had no fear of God, and no regard to public opinion, and yet he granted the poor woman's request, lest she should actually exhaust his patience by her unceasing importunity. We have another striking illustration of this principle in the case of the man who was visited by a friend on his journey at midnight. Though the traveller was weary and hungry he had nothing to set before him. He went therefore to his neighbor and friend, and stated the case to him, and asked three loaves to supply the necessities of his unexpected visitor. But his neighbor had just locked himself up in the arms of quiet repose for the night, and his children were with him in bed, and feeling a natural repugnance to being disturbed at so unseasonable an hour, he replied, "I cannot rise and give thee." The Saviour says, however, "Though he will not rise and give him because he is his friend, yet because of his *importunity*" (the very word you see) "he will rise and give him as many as he needeth." Suppose therefore that Jacob had ceased to pray at 9 o'clock, and said, "it is now time to retire, and I must give up this struggle with the angel," what would have been the result? Or if Elijah had prayed two or three times for rain, and then stopped and said, "well I think it is not the Lord's will to answer my prayer, and so I will desist," what must have been the consequences? Or if the poor widow had come once or twice only, and said to the unjust Judge, "avenge me of mine adversary," could she have obtained her request of such a man—a man influenced neither by a sense of moral obligation, nor a regard to public opinion? Most assuredly she would have failed. Or if in the other case, the poor man had been influenced by the crusty manner in which his friend replied to his request, and gone away when he told him to trouble him not, that he could not rise and give him, would he have obtained any refreshment for his hungry visitor?

But Jacob, by this very principle, prevailed like a Prince. Elijah, though a man of like passions with us, obtained the blessing; the poor woman was avenged of her adversary; and the man who asked for three loaves, obtained as many as he needed. So says the Saviour, "ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

2. We should pray in *Faith*. It will not be doubted that faith is an indispensable condition of Prevailing Prayer. "If ye shall ask any thing in my name *believing*, it shall be done for you." "If thou canst believe, all things are possible to them that believe." What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." And "whatsoever is not of faith is sin."

If the question be started here, however, what we are to believe in prayer, we answer. 1st We must believe in the existence of God; and 2dly, we must believe in his willingness to hear and answer our petitions. "He that cometh to God must believe that he is, and that he is the rewarder of all such as diligently seek him." We are to believe that we shall receive the very things for which we ask. "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion?"

It is painful to see what a lack of confidence suppliants sometimes evince, even when they come to ask for those things which are specially promised in the scriptures. For instance, a man comes to ask for the Holy Spirit, he puts in his if, just as though after all there were some doubt about God's *sincerity* in promising the Holy Spirit to those that ask it. He says he is more willing to give the Holy Spirit to those that ask it, than earthly parents are to give good gifts to their children. It is therefore base infidelity on our part to doubt the truth of his declaration. Let us then come to the throne, "nothing wavering; for he that wavereth, is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord."

3. Finally. We must use the appointed means for obtaining the blessing for which we ask. Who does not see that if a man should set himself to work praying for a full harvest, and yet never plow his land or sow his seed, and expect to have his granary filled just by praying, that he must be disappointed. And why? Because God has appointed certain means for the attainment of this object, and the end cannot be attained but through the intervention of these means. It is true God has over power sufficient to fill that man's granary while he folds his hands in idleness, or through mistaken notions neglects to use the appropriate means for the accomplishment of the object. But will he do it? Is not such a prayer, then, abomination in his sight? If then this principle be settled how can we expect God to dispense with laws equally well established in his spiritual kingdom, and bless us without the intervention of his own appointed means? Suppose that a man shall ask to be made acquainted with God's will concerning him, and at the same time neglect the Bible and other appointed means of attaining this object, will he be likely to succeed? Or if a mother shall dress a daughter for the ball, or the party of pleasure, and then go into a prayer meeting and ask Christians to pray for the conversion of that daughter, will she be likely to obtain her request? Who can see that such a course is all wrong, and must be exceedingly offensive in the sight of God.

The fact is, if we are to pray for a revival of religion, for the conversion of particular persons, or for any other proper object, we must use the means which God has appointed to bring about these ends. Here, it is to be feared, is where too many fail. They may have desires, and even benevolent desires for a revival, or for the conversion of their friends, and yet so entirely fail to use the appropriate means for the attainment of the object desired, that God cannot consistently grant their request. Let us then awake to this matter, and take the stumbling block out of the way; and bringing all the tithes and offerings into the storehouse, let us prove the Lord herewith, and see if he will not open the windows of heaven unto us, and pour us out a blessing till there shall not be room to receive it.

For the Christian Secretary
Note Preaching.—No. 3.

Mr. EDITOR.—It appears to me a little singular that you should continue to assert that "reading is not preaching," when you not only have attempted to prove it, but have not noticed my objection to the assumption. If reading is not preaching, there is an end to the controversy. I would not therefore take this important point for granted. If you design to answer my objections to the assumption, or in any other way to prove it "by and by," just wait until then, before you reiterate with such confidence the slander upon note preachers, that they are not preachers at all.

You are a little too fast in saying that D. admits that there is no authority from the Bible for note preaching. Our remark was, "we have as yet pretended to no such authority." While we by no means think the Bible settles the difficulty, and are certain it does not command note preaching, we hope to be able to show in due time that it justifies the practice.

You inquire, is it possible that one can make as good an impression upon his audience by reading his sermons as by delivering them extemporaneously? This is the substance of the query; I do not give your words. You reply, that in order to this, "every rule of oratory must be reversed." Besides, you say "human nature itself must be changed before it can be." Now you must be aware that these are mere assertions. If you design what immediately follows as proof, permit me to say, that to me it is far from being so. It proves that bad reading is not so useful as good extempore preaching. It proves no more. The good reader, as all know who are acquainted with such, "brings to his aid the influence of the eye, the expression of his features, suitable gesticulation," &c. As to the "excited imagination," which you think so useful, I doubt not that it is often the case, that such entirely unpremeditated effusions are very useful, nor have I any doubt that they are often better repressed than communicated. On the whole, it seems to me much safer to depend upon thoughts well digested by previous study. But, observe that we advocate reading only a part of the time, and thus secure the advantage of the "excited imagination," and at the same time that of entire previous preparation. As to the assertions, "that the reader's eye is confined to his paper—that his paper is a non-conductor between him and his

hearers" and what you say about hand-cuffs and hobbles, and dirty scroll," I can only say that you would not write thus if you had had any acquaintance with good readers, and that such remarks are more excusable in an extempore speech than in a written production. I would not, dear brother, indulge in such things.

You say, "let it be remembered that our brethren who glide into the habit of reading, are those generally that have received a good share of mental discipline," &c. Yes, let this be remembered. I never knew a minister who had received a regular course of education, who was opposed to reading sermons. I have known those who disapproved of this method as a general or frequent one, but not as an occasional one. There may be such ministers, however, and undoubtedly are, but they are exceptions. The great mass of educated ministers approve of reading sermons, and are very far from holding that reading is not preaching. I do not say how much weight this fact ought to have, but it is undoubtedly worth something.

I am not acquainted with the authority you have for saying such ministers *glide* into the habit of reading. I presume that their habit is no accident, but the result of prayerful deliberation.—This fact may remove some of your "green anxiety." As note preachers are men of prayer and study, they may possibly be correct.

In the remainder of your criticisms you have made some singular mistakes, or perhaps I might say, have drawn strange inferences from my remarks. I have no where denominated his (the extempore preacher's) "gestures, the effective look of his eye, and the varied and appropriate expression of his countenance, mere tricks of the stage." This was my remark: "some persons understand by energy and fervor, an extremely loud and rapid delivery, a pompous and frothy carriage, a throwing about of the arms and raising of the eyes, and sundry other tricks of the stage." This is a very different thing from condemning *good speaking*, which I was careful to approve of in the very article from which you obtain your condemnation. It is indeed to be deeply regretted that "while actors represent fiction as if it were truth, we preach truth as if it were fiction." But intelligent persons will see at once that this is not the fault of the occasional use of notes. He who feels the truth of what he says, will not be prevented from manifesting it in his manner, though he reads his sermons. I will join you in condemning coldness and formality in the preacher—he ought to be *warm* of it—but don't think of fastening this odium upon note preachers. Give it, if you please, its right place, to cold hearted, indolent preachers. But all this is noticed in my last, and little discrimination would have saved you a part, at least, of your criticisms.

As sorry as you are to see any intimation that extempore preaching, *is many cases*, has more so than sense, you must be aware that there is too much truth in it. But, dear brother, you do wrong, to say that I hold that because a person shall choose to speak extemporeaneously, he must speak without sense or without premeditation. Am I not an advocate of extempore preaching? Do I not practice it? I have looked in vain for the remark in my article from which any such inference could be drawn; but not astonished then at my conclusion that it is entirely gratuitous. I have no doubt that the extempore preacher *may* be prepared for his Sabbath labors and that the *devoted, laborious, intelligent* preachers of this class are prepared. Nor have I any doubt that the note preacher *will* be prepared, though he is *naturally indolent*. Ministers like other men are poor creatures at best; hence I hold that there is more certainty of his being prepared who is obliged to be, than of his who is not. Do you doubt that the note preacher is under a greater necessity to be prepared than the extempore preacher? If you do, reflect upon these facts. Injudicious remarks and the like, are tolerated in the latter when they would not be in the former. It would very naturally be said of the former, he read his sermon and has no excuse for such remarks. He is aware of this, and will be careful what he writes. Besides, he who reads his sermons is aware that he *must* devote a considerable portion of the week to study in order to be prepared, while he who is in the habit of extempore preaching can manage to get along with but little time spent in the study. He may say, I ought to study much; but business of other kinds presses upon him, and his temptation is quite strong, as he can do without, to let his preparations alone until the last moment. O, how many ministers redeem but a day, and often, but part of a day, from cares and idleness, in a week for study, when three days were few enough, and as few as would have at all answered if the sermons were to be read, for then they must be written. Really, Mr. Editor, this is one of the arguments for note preaching. He who reads a part of his sermons, *must* write them, and *must* spend much time in his study, and he will thus acquire an excellent habit of study, which will make him a student in spite of circumstances. Still farther observe that the extempore preacher will say weak and incorrect things often unintentionally which he could not have suffered to remain in his manuscript if indeed he could have written them at all. There is much advantage in being able to go over one's thoughts, pen in hand, to erase here and add there. Indeed, without this discipline, I have no hesitancy in saying, no man can be so good a writer or speaker as is in his power. An anecdote of Dr. Griffin, in point, occurs to my mind. In speaking of the blotted state of his manuscript, occasioned by the process I have noticed, he said, "this I regard as one chief excellence of my preaching, if I have any. I have a plain figure which I use in the study; it will not do for the public ear; it serves to illustrate my point. If you put swinging tow upon a hatchet, you can ride to Boston on it; but if you pull out the tow and let the points stick up, they will prick. So you may cover up the truth with ornaments and words until the conscience cannot be reached.

You must pull out the tow. The points are the truth, pull out the tow and let the points stick up." I am free to acknowledge that I have no doubt that the entirely extempore preacher gives his people more "tow" than the note preacher.

Just here, let me notice a remark of yours which occurs in another connection. You inquire, "is there any magic in writing, by which a man gets ideas which he could not get by any other process of mental application?" It appears to me quite singular that you are not aware that such is the case. It is not so with those who write carelessly as with those who write. Those who have "an idea just float through their mind, put it down on paper, and think but little more about it." This extempore preaching with the pen is as objectionable as with the tongue. But good writers do not manage thus. Their ideas are digested first with care, then they are written and they are completely under the control of the originator. He may pause and read them over, and as his mind comes in contact with them for the second or third time, new sparks are struck out and old ones made to blaze again. I repeat that it is strange to me that you are not aware that in a continuous discourse—in placing idea by idea all connected, the pen is of great advantage.

You really think, then, that the fact that some persons do not like notes, is proof that they should not be used. You cannot account for their aversion in any other way! You will of course, abandon every thing that your hearers do not like. How strange that Paul and Luther should persist in going contrary to the wishes of the people. You inquire, "why do hearers complain?" If the reader is equally fervent and more instructive than the extempore preacher, why should they complain?" They do not complain where they are acquainted with note preaching and its claims, but on the contrary, will complain of an *entirely extempore* preacher. Such assumptions as your favorite one, that "reading is not preaching," has so often been repeated in the ears of hearers unacquainted with note preaching, that they really think it is so and of course will complain of it. Many persons are so prejudiced against notes, that they take every thing bad for granted the moment they see them and do not give the discourse a hearing. But are you prepared to take the ground that the aversion of a hearer is evidence necessarily against the manner or matter of a discourse? Do you not know that that may be most irksome to one who most needs?

You seem to doubt that instruction is the chief object of preaching. "Are not men," you inquire, "to be persuaded and moved also?" Do you not persons and move men by pouring the truth upon their conscience? You would not surely think of influencing them by merely coaxing them. We are persuaded and moved by motives and motives are instruction. Do not take too much for granted in regard to the knowledge of hearers. They still need "line upon line, precept upon precept, here a little and there a little." You can persuade and move men only by instruction.

As to the assumption that reading sermons is the best method of conveying instruction I can only say it is not mine. Keep in your mind the fact that it is only the occasional use of notes that we advocate, and it will save you and your readers, to say nothing of myself, some trouble. My idea of this point is, that he who reads his sermons occasionally, inasmuch as he must unite them, will be saved from a careless method of preparation and acquire a habit of study which will be of great service to him and his hearers. We have already shewn how the reader is under greater necessity of being prepared than the extempore, and is consequently more certain of being prepared.

You wish to know why the Churches, if reading is so good a thing, do not employ good readers to read the sermons of Fuller and Hall, &c. For precisely the same reason that they would not employ men to commit these sermons and then deliver them without notes. They want original matter.

You have led me so far round, Mr. Editor, that I shall be unable without unjustifiable prolixity to make any advance in this article. Our communications, to be read, must be short.

REMARKS.—We have deemed it advisable to defer our comments on the above communication until next week, lest we should be thought to occupy too much space in a single number with this discussion to suit the taste of many of our readers.—EN.

TEMPERANCE DEPARTMENT.

For the Christian Secretary.

How inconsistent we are.

Mr. EDITOR.—Not many weeks since I attended a meeting with the citizens of a certain Town in this State: and since that time I have been repeatedly saying to myself, what short sighted inconsistent creatures we are! This meeting originated in the increasing prevalence of intemperance, Sabbath-breaking, and kindred vices. It was numerously attended by the most respectable and influential inhabitants of the place, including Lawyers, Physicians, Ministers and town officers; and there appeared to be a desire on the part of many to witness a reformation. Indeed this was the great object which had called together this meeting of citizens. Men of all parties and creeds, as by one general and generous impulse had met to devise measures, if possible, by which to check the progress of the King of vices, and cut off those which follow in train.

The meeting was organized as usual, by the appointment of the necessary officers, and from the imposing appearance of the assembly, one might have supposed that Prince Bacchus was about to be deposed; at least that he would be shorn of his strength, and no longer stalk abroad in triumph, setting at defiance truth, justice, and law, and mocking humanity, Religion, and the

institutions of Heaven. The reader will presently judge whether such pleasing results are likely to be realized.

Several interesting and appalling statements were made, showing the alarming extent to which intemperance and kindred evils prevailed in the place. From these statements it appeared that there are from five to ten grog shops in the town where intoxicating liquors may be obtained at all hours on the Sabbath, that these places presented scenes of the most revolting and sickening character, and the visitors often continued their Sunday evening bacchanalian carousals till Monday morning, as evidence that the evil is increasing it was said that formerly these shops were entered on the Sabbath at the back door and now the street doors are opened, as on other days. It was also remarked that the streets presented frequent scenes of rioting and disorder and that the laws of God and man seemed to be set at defiance. It was very evident from the statements made that there was just cause for alarm. But the reader will be anxious to know the result of the meeting.

Well, after some interesting remarks by the Rev. Mr.—and others, and the appointment of one or two unimportant committees, it was then voted to resuscitate the old Temperance Society, which numbered about 1000 members pledged to abstain from a part of the list of intoxicating liquors. After passing this important Resolution (which will no doubt restore this association to its wonted health and vigor,) another resolution was then read proposing to inquire into the cause of the rapid increase of intemperance, Sabbath-breaking, &c. After some explanatory remarks by the mover, one gentleman arose and opposed the resolution warmly. His argument proceeded upon the ground that such inquiry was not called for, that the cause was evident. He contended that the laws were ample in the case, and that the cause must be attributed to the non-execution of the laws, and the inconsistency of the professors of Temperance. This speaker was several times called to order for alluding to circumstances of a political and somewhat personal nature, and though he told much truth, I think he was not actuated by quite the right spirit, and I should judge he was not a tried friend to temperance. I mean to successful measures to put down intemperance. However, he maintained his ground so perseveringly and so much party feeling was created, that it became necessary to move an adjournment as the only means of quieting the excitement: and thus the meeting broke up.

It would puzzle a Philosopher to give a name to this meeting, and would require a prophet to foretell what the result will be—but I believe it will have a tendency to awaken inquiry and may be the means of opening the eyes of the people, and leading to healthful and consistent action.

I should have been pleased had the resolution named been passed, and the investigation made, could a thorough and impartial committee be encouraged to enter upon such an investigation, and make a faithful report, I believe such report would be worthy to be sent abroad over the land as an evidence of the inconsistency of empty profession without a corresponding practice, and the inefficiency of organizations, to put down intemperance upon any other principle than entire abstinence, (as a beverage) from all that possesses the intoxicating quality.

I was forcibly struck with a remark which was made during the progress of this meeting. It was asserted as the opinion of one of the speakers, one who is well acquainted with the moral character of the place, that a majority of the inhabitants of the town are opposed to drunkenness, Sabbath-breaking &c. But nothing has been done to check the progress of these evils, but notwithstanding this general opposition they have been steadily on the increase. Doubtless the assertion was made in good faith, yet in the face of it, these evils are coping up in their might, and every year if not each day, assuming a more fearful aspect. The demon who is the head and front of all, holds up his discolored and disfigured head in the light of open day, and goes unrebuted. Each day that passes he is flattening upon his victims, and every Sabbath within hearing of the church bells, holds an impious feast in show of triumph over Religion, humanity, and law.

Now there doubtless are different degrees of opposition according to the hatred with which the evil opposed is regarded by different individuals, and the effort to destroy an evil will of course be in proportion to our opposition. What kind of opposition then can these good people have to intemperance. I do not know what emphatic adjective they would employ to denote it. But I should call it an *inert* opposition. Had it possessed but an ordinary moving power, it would have this have dashed the bowl of intoxication, driven the

neglect to remonstrate and vote against this nefarious business, that they are upholding the very thing which they reprobate. When I heard it said that a majority of inhabitants are opposed to drunkenness, &c., I could not help saying to myself, surely then yours is the greater responsibility if you have neglected to do good when it was in the power of your hands to do it; surely yours is a criminal apathy.

I have not pinned this article through desire to paint the imperfections of society, but with the hope that those who read it may avoid similar inconsistency. And now permit me to ask such of your readers, as may be called to act in this matter, one question. What if all who deprecate the evils of intemperance, would act consistently and with decision?

A VICTOR.

MISSIONARY INTELLIGENCE.

From the Baptist Missionary Magazine for February.

JOURNAL OF MR. ABBOTT.

CONTINUED.

The Burman judge—Effect of Bleh Poh's preaching and example.

That Burman officer has ever since favored the Karen Christians. He has heard the gospel more fully from Bleh Poh, and has received Christian books.

A short time since an officer of high rank came down from the capital and ordered this one of whom I have been speaking, "to put to death three or four of those Karen Christians, and the rest would take the alarm," hoping that by these means, they might be brought back to the customs of their fathers. "No," says this man, "true it is, they are our slaves, but then they are a quiet, peaceable race, and pay their taxes, and if they wish to worship their God, let them do so."

There are several other petty Burman rulers in those regions, who are friendly to the Karen Christians, who have Christian books, and have heard the gospel from Bleh Poh. The Kares think some of them are real Christians.

A Christian ruler.

One of the governors of Bassein, who, a short time since, left for the capital, the Kares say, is a baptized Christian. He was of good moral character, just in the administration of his official duties, and universally beloved. Every Sabbath day he used to retire to his private apartments, and "shut his door," allowing no business to be transacted on that day. He never worshipped idols, or celebrated the rites of his former religion. When he left for the capital, "all the people wept." I believe he is a member of the Ava church, as there was a report when we were in Rangoon, that one of them had been appointed to an office at Bassein.

All the foregoing facts indicate the steady advance of truth, and the final triumph of the Redeemer.

Demand for books—Eagerness to learn to read—Baptism.

19. This morning nineteen of my Kares left for their distant homes in the jungle. They took all the books I had,—and were anxious for more. The eagerness of these people to procure books, leads them to undertake the most difficult enterprises, and to endure any hardships. It is astonishing how rapidly they learn to read, and how fast readers multiply. Some of them purchase books of the Burmans—one man gave a rupee for the Burmese Testament,—another a day's work for a tract. Mr. Howard hardly supposed when he was distributing Burman books in those regions, that he was doing it for Karen Christians.

23. Baptized two this morning, who soon after left for their homes.

25. Three individuals arrived to-day from the Burman side, bringing letters from Tong Byou, one of the two whom I sent over, on my arrival here. The poor man is very ill, and unable to return. The "young chief" wrote also, that he was staying at home to take care of Tong Byou, and immediately on his recovery would come and see me. In the mean time he wished me to "lay aside a thousand or fifteen hundred books," for his Christian friends. He will be disappointed in this respect, as all the books I brought with me to Arracan have been begged away from me by those already here. I brought several hundred,—as many as I deemed advisable; for I then thought it doubtful whether a way would be opened into Burman from this province, for the introduction of books. But I have not enough to supply the Christians in this province, much less the demand for thousands in Burman.

Burman services—Female visitors.

26. Sabbath. At worship a company of Burmans came in, to whom I directed my discourse in their own language, (though in a broken manner,) and gave them books, which they promised to read. But a Burman's promise is not much to be relied upon. A good many of them call from the neighboring villages and receive books, and Mrs. Abbott has almost daily calls from the women of the town, who come in and sit for hours, listening to the truth. Herz is a promising field for a Burman missionary.

27. Eight of our number left us this morning, among whom was Moung Koo, an assistant, whose family live beyond Rangoon. He was this side of Bassein, travelling and preaching among the villages, when he heard of my arrival at Sandway, and immediately came to see me.

Death of an aged Karen—Sickness among the visitors—Climate.

28. Followed to the tomb the remains of a poor old Karen, nearly 70 years of age. He was one of the first company who arrived from the jungle and came to be baptized. But the long and difficult journey and the extreme heat were too much for his old age; he was taken sick, and sunk quietly down into the grave. It would have been a satisfaction to his surviving relatives, could he have been baptized. But instead of following the footsteps of the Son of Man down into the watery grave, he has found a grave beneath the "clouds of the valley," and I trust his spirit has ascended up on high, where he now enjoys the full measure of that "glory laid up," of which he but just lived to get a glimpse on earth. He has been a Christian about a year.

Three of my students are also suffering under the same complaint, and thirteen are prostrated with fever, all under our own roof.

It is very singular that Kares coming from their native jungles to the sea-shore, are nearly every one of them attacked with some malignant disease; when, should a foreigner go from the sea-shore to their jungles, he would probably soon fall a victim to the destroyer. More than half the students have already been attacked with fever, more or less severely; some are convalescent, others very ill. I attribute it to the change of climate, from Burmeh to Arracan. They all live east of the mountains, on the Irrawaddy and its branches,—country, I believe, much more healthy than Arracan. Their long journey during this hot season, sleeping in the jungle at night, and travelling in the heat of the day—sometimes without food, has doubtless contributed in a great degree to produce so many sudden cases of fever. I have the advice and daily attendance of the physician, (a native) who has charge of the military hospital, who also supplies me with medicine. Otherwise, what should I do?

30. Another company of six arrived from Burmeh. They met the company who left on the 19th, away near the mountains, at a Christian village. Several of them sunk down by the way, through the intense heat, and were obliged to be carried to this village, on the shoulders of the strong. They will remain there, until recruited in strength, preparatory to crossing the mountains to their homes.

Number of students—Want of accommodations.

Four of those who arrived to-day are wishing to remain and study. But my school room is converted into a hospital; seventeen are sick. I have not convenient buildings for so large a boarding school,—the rainy season is just commencing, and it is too late to build.

Baptism—Official cruelty and weakness—Karen superstition.

May 5. Four of the six who arrived a few days ago, set out on their return this morning; one of whom I baptized yesterday. More than two years ago, this man was called before a Burman ruler and beaten for holding religious meetings at his house, and the officer took away from him two small books, which he had had. Very soon afterwards, said officer was taken ill. It came into his mind at once, that the Karen man whom he had beaten, had bewitched him, and he immediately sent back his books. But it did not avail,—the poor man died. Of course, it was then clear that the Karen man had killed him by some wicked enchantment. The officer's relations believe it to this day; and not a few of the Karen Christians think that officer died so suddenly, because he had abused a Christian. The Burmans since that time have let that Karen Christian alone! He is a firm, intelligent man—conducts public worship on the Sabbath in his village, and itinerates among other villages occasionally.

More arrivals—A long journey.

8. Tong Byou and Shway Weing arrived to-day, having thirty in their train. They were twelve days on their journey, sometimes without food, sleeping in the jungle on the ground, (which is not much for a Karen,) and travelling through the heat during the day. Some fainted from exhaustion, and were left in the rear, to come on as they are able. Between fifty and sixty started, but nearly one half failed in two or three days, and returned. Several of those who have arrived are wishing to remain and study. I really cannot send them back, and yet I see not how I can accommodate them this season. My class of students will number more than fifty, if these are allowed to remain.

Baptism—Class of students—Encouraging prospects for labor.

10. Sabbath. Baptized eleven of those who came in last. Twenty of them will start on their return, to-morrow morning, leaving twelve of their company. This will make my class of students fifty, as I anticipated. Six of the number are boys under sixteen years of age, the remaining forty-four, between that age and thirty. And I pray the Lord—the God of Israel, that we may all enjoy health, and the light of His countenance, and that these young men may be taught the knowledge of the Lord, and be established in the truth of the gospel.

From a small village near by, a company of Kares, consisting of men and boys, and a few young girls, came in, seeking admission into my boarding school. But they cannot be received. I must send them back, and a student with them, to establish a day-school in their own village. These have heard the gospel for the first time since our arrival in this province. Their coming to learn to read is a strong evidence of their interest, as no Karen would take such a course were he not prepared to become a Christian. Some of them are now asking for baptism.

AMERICAN AND FOREIGN BIBLE SOCIETY.

To the Members and Supporters of the American and Foreign Bible Society, the Board of Managers tender Christian Salutation:

Beloved Brethren and Friends:—It has been our custom to communicate with you by Annual Reports and Quarterly Papers, but existing circumstances constrain us to deviate from these ordinary modes of address.—Urgent appeals have reached us from collective bodies and from private individuals of note and influence, calling upon us to express our views and designate our future course of action in reference to the subject of abolition. Subscriptions have been denied our Agents, and considerable sums of money long since collected are withheld by Auxiliaries, until our position be clearly defined. To express our sentiments, therefore, upon the nature of our Bible association, the simple principles on which it is founded, and the legitimate sphere of its operations, is rendered indispensable.

The American and Foreign Bible Society was called into being by events in Divine Providence too plain to be mistaken, and having a bearing upon the interests of our denomination too ominous to be disregarded. Its incipient organization was confirmed by the Bible Convention assembled in Philadelphia, April 26, 1837; a Convention distinguished alike for numbers, for talents and for piety. It was composed of delegates from the North and South, from the East and West; and after three days, occupied in deliberation, discussion and prayer, a Constitution was unani-

mously adopted, in the second article of which the design of the brethren in banding themselves together is thus happily exhibited:—"It shall be the object of the Society to aid in the wider circulation of the Holy Scriptures in all lands." To this single object the Board have looked as to their polar star, and guided by its light, they have pursued the noble enterprise of giving to the whole world that sacred volume which, in the expressive language of John Locke, "Has God for its Author, Salvation for its end, and Truth without any mixture of error for its matter;"—and they would render unfeigned thanks to the Father of lights that their labors have not been in vain in the Lord. More than \$100,000 have been expended in printing and distributing the lively oracles among destitute millions in our own and in foreign climes. The zeal of the Churches have evidently received a fresh impulse in benevolent action; the power of the Holy Spirit has descended upon our Zion to a degree never experienced anterior to our denominational efforts in the Bible cause, and the hallowed influence of this Union has extended beyond the Atlantic and brought into co-operation the Baptists of Great Britain, under the auspicious name of *The Bible Translation Society*.

Confined exclusively to the important work assigned them, the Officers, Managers and Agents of the Society, obviously exempted from all liability to misconstruction; and should have no inclination, as they have no authority, to turn aside from their appropriate duties, to interfere officially either with the moral or civil rights of communities or of individuals. Among contributors to the Treasury of the Institution, no distinction is recognized except that which arises from superior benevolence. In applications for funds, we are restricted by no peculiarity of sentiment, or sectional limits; but presenting every where the claims of the Society, we receive with gratitude whatever donations any may be induced to make, and leave, as in duty bound, all our patrons in the disturbed possession of their inalienable right of private judgment. A departure from this line of conduct, in any contingency, could not be justified. It is impracticable consistently to pursue any but the *one course* prescribed by the Constitution.

Your Board of Managers have not deviated from that course! Do you wish them to deviate? Should we once step out of the grand high-way of our *single duty* to entangle ourselves in the by-paths of pledges and promises on subjects foreign to the design and nature of our compact, how could we ever regain our road? The precedent once established, to what class of donors can we refuse a pledge or a promise? Instead of the broad, clear light of a single sun in which we are now walking, we should be led by the fitful glimmerings of every wandering star.

And now, brethren and friends, we beseech you, look forth upon the field we have to cultivate; it stretches farther than the eye can reach; its hoary harvests whiten every land, and wave with every breeze. Infidelity has ripened and is nodding to its downfall, Paganism and Mahomedanism have grown old, and are waiting the sickle of Divine truth to cut them down and remove them from the earth. We contemplate the inviting prospect and our hearts glow with anticipations of the Redeemer's triumphs, when his Word shall have free course and be glorified. Then we turn to you for means to aid in the fulfilment of such glorious expectations; we tell you of the still increasing facilities with which God is favoring us in the work of Bible distribution; we assure you that *thrice the amount* heretofore confined to our stewardship, may now be judiciously appropriated in sustaining the faithful versions of the Baptist missionaries in Asia alone. In the face of these thrilling facts, shall we be met with vexed questions which do not concern the accomplishment of our *one, our great, our only object*? Shall money remain unemployed, which might ere this time have been converted into Bibles, and which was contributed for that special purpose? And must the cries—"No man cared for my soul,"—"Where there is no vision the people perish,"—"Come over and help us,"—stand in abeyance, until conflicting opinions on other subjects are satisfactorily adjusted? God forbid!

We may not pass unnoticed the suggestion of some of our friends—"That they by no means intend to lose sight of the *one object*, of which we have been speaking, even should they ultimately decide upon separate action." This we fully believe.

You love the Redeemer's cause, and having put your hands to the plow, will not look back;—but on the question of separate action, beloved brethren, suffer the word of exhortation.

It has grown into an adage that *UNION IS STRENGTH*; and men of the world understand and act upon the principle. It is matter of daily occurrence that the most discordant spirits, holding different religious creeds, with divided and even antagonistic interests, except in *one thing* will sink their differences of opinion on every other topic, and prosecute that *one thing* with success.

Stockholders, and bank directors, and merchants, and politicians, band together for specified objects, and by their concentrated and combined efforts accomplish that which *singly* it would have been folly to attempt. Europe and Asia have recently been called to witness the *Union of Moslem and Greek, of Romanist and Protestant*, for the attainment of a single purpose. But when Siodas was sealed or Acre bombarded, the Russian Greek restrained not the hand of his comrade because he was a Turkish Mussulman; nor did the Austrian Catholic refuse to fight by the side of the English Protestant. Must the children of this world continue to be wiser in their generation than the children of light are in theirs? Can worldly men combine their energies and secure important commercial advantages, amass fortunes, elect Presidents, or settle the boundaries of hostile nations? And cannot enlightened Baptists unite in giving the word of life to their dying fellow creatures? Can they not *act together* upon that same principle which can alone promise efficiency to their enterprise? Having entered into a solemn league for *one purpose*, shall their means be diverted or their efforts be scattered, because they differ about *another*?

What is the transfer of Syria, what the successful prosecution of any project which men of this world call good or great, compared with the circulation of that blessed volume in which life and immortality are brought to light? To distribute the Book of God, "in versions as perfect as they can

be made, and to supply these for every country into which they can be introduced," is a work not only so stupendous as to demand our combined energies and resources and supplications; but it is one in which "we have a deeper interest than any other class of Christians; for besides what they may feel, we are as a denomination so dependent on an exact translation of Scripture, that without it, however we may exist, we never can prevail. It is at least the light for our feet, and the lamp for our path. Whatever others may employ, it is the sole weapon of our warfare."

The Bible Alone, is the Religion of Baptists.

If we cannot unite in multiplying copies of this book, in the purest versions we can procure, all hope of our union, in any benevolent undertaking,

king, must be abandoned.

Come, then, brethren and friends! let us strengthen each others' hands and encourage each others' hearts, as *laborers together* in the Bible cause! Let us keep the unity of the spirit in the bond of peace, and having *one Lord, one Faith, one Baptism*, let the prayer of our common Saviour take possession of our souls, and render our future conduct worthy the vocation wherewith we are called. "Father, I pray for them; that they all may be one; that the world may believe that thou hast sent me!"

The heathen are anxiously inquiring after the book which speaks of the eternal God; our missionaries are ready to print Bibles by thousands instead of hundreds and tens; but they lack the means; millions of immortal beings are trooping to the invisible world without ever having so much as heard that Jesus died for sinners! Can you longer withhold your funds? Can you resist the call of duty? We confidently believe you cannot. The love of the truth; the love of the souls of men; the love of Christ, will render the bonds of our *BIBLE UNION* indissoluble, until the sons and daughters of Adam shall every where "read in their own tongues wherein they were born, the wonderful works of God, and the whole earth be filled with the knowledge of his glory!"

By order of the Board of Managers,

CHARLES G. SOMMERS, Cor. Secretary.

Society's Rooms, 12 Chamber st. N. Y.

February 3d, 1841.

Demand of him who repeats the report in your hearing, his author. Go to his authority and proceed, in like manner, from individual to individual, until you are well assured that the report is false, or until you have obtained evidence sufficient to prove it true. In either event, you will be rewarded with the consciousness of having discharged your duty. Yours will be the satisfaction to reflect, that you have been instrumental in vindicating the innocent, or detecting the guilty, and unmasking the hypocrite. Were this course generally pursued, it would tend evidently to restrain the circulation of evil reports. Individuals would be led to reflect well before they gave currency to a report.

4th. Having obtained evidence of the truth of an evil rumor, it is your duty, in the next place, to bring it, or cause it to be brought, before the church; not in the form of a report, but in the form of a charge against the member implicated. When the case is brought up for trial, it will be your duty further to adduce the evidence upon which the charge was based.

In reference to the question, as it affects the church, we have but two remarks to make. 1st. An evil report should never be brought before a church, unless brought in the way above directed, or by the individual chiefly implicated in the report. 2d. Should information, however, of a report affecting injuriously the character of a member, be lodged with the church, it will be her duty, whether the case was formally or informally brought before her, to adopt such measures as may be necessary to a thorough investigation of the case. She should use every lawful means in her power to obtain sufficient evidence, either to exculpate or convict the reported offender. In all such cases, however, it should be remembered, that *every man is to be presumed innocent, until he is proved guilty.*—*Bap. Chronicle.*

Christian Missions.

The Missionary Herald for the present month has the following summary, prepared from the Reports of Protestant Missionary Societies:

As the reports from the several missionary societies are incomplete, it is impossible to give the aggregate correctly, except respecting some of the more important items. With regard to these, it is believed that the statements here given are nearly conformed to the last published reports of the respective societies. In the case of one or two societies, the operations in behalf of the heathen and of Christian communities, are not stated in so distinct a manner that the former can be ascertained with perfect exactness. It should be remarked also, that there are two or three missionary societies on the continent of Europe, to reports of whose proceedings no access could be had, but as their operations are not extensive, the particulars respecting them would not greatly vary the results given below.

| | |
|---------------------------------|--------|
| Stations occupied, | 643 |
| Missionaries—British societies, | 614 |
| Continental societies, | 178 |
| Societies in the United States, | 252 |
| | — 1044 |

Besides the ordained missionaries given above, there are physicians, catechists, school-masters, and other male assistants, variously employed, the number of whom the reports do not admit of being accurately ascertained. It may probably be between 400 and 500; also married and unmarried females, amounting probably to 1

in your authority to indicate the report evidence sufficient, you will be the satisfied instrumentality to the truth of next place, before the but in the implicated, it will be

the truth of in the Mississippi valley willing it should be so? But the Baptists in Kentucky, especially; will you dear brethren, sixty-thousand of you look on, nor pray, nor give to this enterprise? Only think of it: China with her three hundred and seventy millions without the Bible, and but one MISSIONARY from this great valley in the field, and he unable to do any thing for want of support. Do not wait for an agent, send up your contributions, both individuals and churches to Elder Wm. C. Buck, and let it be immediately sent on to his support, and for the distribution of books in China.—*Banner & Pioneer.*

THE CHINA MISSION.—There is no agent in the field for this most interesting department of our missionary concerns, nor is there likely to be any. What shall be done? Must our beloved Roberts be left in China unsupported, or must he be compelled, for the want of bread and clothes, to abandon the mission, after having spent so much time in preparation for usefulness there? Are the two hundred thousand Baptists in the Mississippi valley willing it should be so? But the Baptists in Kentucky, especially; will you dear brethren, sixty-thousand of you look on, nor pray, nor give to this enterprise? Only think of it: China with her three hundred and seventy millions without the Bible, and but one MISSIONARY from this great valley in the field, and he unable to do any thing for want of support. Do not wait for an agent, send up your contributions, both individuals and churches to Elder Wm. C. Buck, and let it be immediately sent on to his support, and for the distribution of books in China.—*Banner & Pioneer.*

BAPTISM.—The Pastor of the Eleventh church administered the solemn ordinance of Baptism to seven believers on last Lord's day afternoon, four of whom were males.

At each of the three last Baptisms in this church, husbands and wives, like Zachariah and his wife Elizabeth, have walked in the ordinances of the Lord, and we trust therein were blameless.

We here notify our city pastors and those in the vicinity, of our request, that they furnish the Editors of the Record, with accounts of the several baptisms administered by them, and whatever may occur under their ministerial supervision, that they may think will be interesting and profitable, to the numerous and rapidly increasing readers of our paper. Brethren, let knowledge be increased.”

[Bapt. Record.]

Some of our political prints, which puff papal ceremonies, however unmeaning or useless; and which are loaded, every week, with pressing commendations of some great unknown actor, in the Theatres—profession whose only boast in truth, is that it aids and abets impious and obscene principles, in society, have spoken in light terms of a baptism at Norwalk, Conn., because it was performed through an opening made in the ice. We are glad to hear that Bro. Woolsey, formerly of this city, is being honored in Norwalk, in gathering converts into the church of Christ under his care.—*Phila. Baptist Record.*

In Ithaca, New York, lawyers have been publicly investigating the question, “how far is the vendor of ardent spirits accessory to the crime of drunkenness, and to what extent is he guilty of the wretchedness and brutality which follows intemperance.” In some of our many murders of recent date, it would be well to know how many who did not stain their hands in blood are morally blood-guiltless.—*Ib.*

CHRISTIAN SECRETARY.

HARTFORD, FEBRUARY 12, 1841.

ORDINATION.—Brother EDMUND TURNER having accepted the call of the South Baptist Church and Society in this city, will be ordained as their pastor on Wednesday next, the 17th inst. The council will meet at 10 o'clock, A. M., and the ordination services take place at 2 o'clock, P. M.

In giving the above notice, we trust we do it with feelings of devout gratitude to Almighty God. We have been with this church in seasons of prosperity and adversity. For more than eighteen months the church has been destitute of a pastor; but the Lord has been pleased to visit us again in mercy. Not only has he sent us, as we believe, a pastor after his own heart, but converts are multiplying daily around us, and there is rejoicing in the goodness and mercy of God. “Surely the Lord has done great things for us, whereof we are glad.”

The pastors of the churches in the city, and the public generally, are invited to be present.

WOOLEY ON BAPTISM.—We designed giving an extract from this work in this week's paper, but several lengthy articles have compelled us to defer it another week. We were very agreeably disappointed on reading this book. From the numerous works upon Baptism already written, we were somewhat of the opinion that nothing new could be presented: but we find ourselves mistaken. Bro. Wooley has done essential service to the cause of truth, and we doubt not but this book will rank among the standard works on Baptism. The work contains 364 pages 18 mo. Price 62 1-2 cents. For sale by Robins & Folger.

We learn that the first edition is already nearly exhausted, and that a second is called for.

UNIVERSALISM AS IT IS.—A series of numbers has recently appeared in the New York Evangelist on the subject of Universalism, over the signature of ‘Enoch.’ By a late number of that paper, we learn, that they have been re-written, and the several statements of the unchristian and revolting tenets of this class of errorists, more abundantly illustrated from their writers of accredited authority, and are about to be published with the above designation. From the numbers we have read in the Evangelist, we should think the work might prove useful in guarding youthful minds against embracing the fatal error of Universalism.

HISTORY OF THE BAPTISTS.—We perceive by the last Christian Watchman, that proposals have been issued for publishing, by subscription, a general history of the Baptists in America, and other parts of the world, by Bro. Benedict, who is about to make a tour to the South for the purpose of collecting items of Baptist history. We trust that his noble efforts will be aided, and his labors duly appreciated and rewarded. We intend to insert the Prospectus in a future number of our paper.

THE BAPTIST CHRONICLE.—This is the title of a monthly periodical published at Columbus, Georgia, Rev. Joseph S. Baker, Editor. The work is devoted to Essays, both doctrinal and practical; Historical and Biographical Sketches; Articles on Ecclesiastical Polity; Cases of church Discipline; Comments on different passages of Scripture; occasional Reviews, &c. From the numbers which we have had an opportunity to examine, we should think the work would prove a valuable acquisition to the interests of the Baptist denomination, and to the cause of truth generally. An article from the Chronicle, “On Rumored Offences,” will be found in another part of our paper to-day, which we would commend to the attention of our readers. The Chronicle is printed in pamphlet form—16 pages, 12 mo.—\$1 per annum.

STANTON STREET CHURCH, N. Y.—By the last

Baptist Advocate we learn that this church has purchased the house of worship formerly occupied by the Christians, corner of Broome and Norfolk sts. Upwards of three hundred of the members, together with Bro. Benedict the pastor, will colonize, and form a new Baptist church at this place.

ORDINATION.—Bro. Rufus F. Buel, was ordained at Hamilton, Madison Co. N. Y. Jan. 23, 1841. Sermon by Prof. Geo. W. Eaton, from Mark xvi. 15: “Go ye into all the world and preach the gospel to every creature.” Bro. Buel was a recent graduate of Andover Theological Seminary.

METHODISTS IN OHIO.—According to the Western Christian Advocate, the number of Methodists in Ohio is about 1,00,000, and about 1000 preachers, travelling and local. The population of this State by the recent census, is, 1,515,695.

LITTLE BETHEL BAPTIST ASSOCIATION, KY.—This association, which consisted of 14 churches, and 900 members, has had an increase by baptism during the last year, of two hundred members.

BAPTISM IN THE CHURCH OF ENGLAND.—A young lady was recently immersed at the Reading church, Eng. Rev. C. J. Goodhart, the vicar, officiated on the occasion.

DANBURY, CT.—A friend writes us from Danbury,

the cheering intelligence that a pleasing state of

things at present exists in the Baptist church in this

place, and that God is pouring out his Spirit in copious effusions, and stout-hearted and rebellious sinners

are bowing the knee, and forsaking their evil ways,

by turning unto the Lord. Backsliders have been

re-laimed, Christians are praying that the good work

may go on until all shall be brought to a saving ac-

quaintance of the truth.

SUFFIELD.—By verbal information from Suffield,

we learn, that the Lord is blessing the churches in

that place. A deep feeling for the salvation of sin-

ners is manifested, and numerous conversions have

already occurred. May the Lord bless them an hun-

dered fold.

MIDDLETON.—We learn that there are pleasing

indications of a revival of religion in Bro. D. C.

Haynes' church in this place.

C O M M U N I C A T I O N S .

For the Christian Secretary.

Examination of Candidates for Bap-

tism.

Mr. EDITOR:—Some time ago I was present at

one of our small churches in the country, when three

or four interesting young ladies related their Chris-tian experience as candidates for baptism. The

young persons I hope and trust had been truly born

again, but the examination was conducted in so

vague, and as it seemed to me improper a manner,

that with it detracted from the enjoyment of the

scene not a little. The persons were examined al-

most wholly in the way of question and answer, and

the questions were what the lawyers call ‘leading’

questions, (i. e. a question which indicates in itself

what kind of an answer is desired,) as—“Did you

then feel yourself a great sinner in the sight of God?

When your burden left you, did Christ appear pre-

vious to you? Do you delight in the scriptures—love

Christians, &c., beyond what you formerly did?*

I then determined to pen a few lines in the way of

strictures, on this subject, and as I have reason to

believe that the practice on which I would animad-

vert prevail to a considerable extent, I now send

you a few suggestions.

In what way should the examination of a candidate

for church-membership be conducted? To me it seems

that the same method in the main should be pursued

in this case, as human experience has shown to be

best in other cases where testimony is to be exam-

ined for the discovery of truth. The same method

in the main, for instance, as is pursued in our Courts

of Law. There, as we know, a witness is first put to

tell his story in his own way, with as little ques-

tioning as may be; after he has told his story the

lawyers pro and con are allowed to ask questions,

but are not I believe allowed to ask ‘leading’ ques-

tions as above defined. So let a candidate in com-

ing before the church, begin and tell in his own way

and in his own words, the religious exercises of his

mind from first to last, subject to as little interruption

in the body of his narrative, in the way of question

as may be (though some such interruption is fre-

quently very necessary) When his narration in ch-

urch is through, let the pastor and brethren ques-

tion on all points which have been left obscure, and

on all other points which they may think proper—

let there be a thorough canvassing. Let the questions

be perfectly plain, so that they cannot be misunder-

stood, but do not propose ‘leading’ questions, thus

as it were, telling an experience for the candidate.

Instead of asking a candidate whether, when under

conviction he viewed himself to be a great sinner

in the sight of God, I would ask him, If he had

always considered himself a sinner against God;

* Sometimes it has been my unhappiness to hear a can-

didate prompted still more emphatically than the above, as

You then felt yourself to be a great sinner, did you?

Christians then seemed exceeding dear to you, did they? &c.

whether when under conviction he had any different views on this subject from what he had always had, and if so, would ask what they were—or how his past life or his heart appeared to him when under conviction, &c. Instead of asking whether Christ seemed precious after his mind was relieved, I would ask if he had at that time any different views of Christ, or different feelings towards him from what he had been accustomed to have, and if so what they were.

I am aware that in hearing a candidate relate his work would prove a valuable acquisition to the interests of the Baptist denomination, and to the cause of truth generally. An article from the Chronicle, “On Rumored Offences,” will be found in another part of our paper to-day, which we would commend to the attention of our readers. The Chronicle is printed in pamphlet form—16 pages, 12 mo.—\$1 per annum.

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THE CHRISTIAN SECRETARY.

POETRY.

For the Christian Secretary.
To a Tract.
By S. DODD'S PHILIPS.

Go, messenger of truth,
Enter the halls of gayety and pleasure,
And tell the vain and thoughtless youth;
The fickleness of every earthly treasure;
Tell him of never-changing joy,
Of everlasting happiness in heaven;
And win him from the world's alloy,
To share a Saviour's love, so freely given.

Go to the worldling's home,
Whose varying thoughts to earthly good are turning,
Bid him without delay to come
To Jesus, while life's flickering lamp is burning:
Tell him that gathered riches soon
May fly away upon their spreading pinions—
Direct him to a better home,
Worth more than monarch's crowns or wide dominions.

Go where the student toils,
Who o'er the works of ages past is bounding,
And ne'er before his task recollects,
But treads ambition's path to glory tending:
Tell him of wisdom from above,
Whose peaceful ways lead up to joys supernal;
Bid him proclaim redemptive love,
And ere long gain a diadem eternal.

Go to the drunkard's cot,
And soothe the wife, cast down with bitter feeling,
And tell her still—despairing not—
To seek for aid at Heaven's kind alter kneeling.
The sinful, wayward man reclaim,
And raise him from his loathsome degradation;
Bid him believe on Jesus' name,
And shun, at last, a fearful condemnation.

Go, when the sailor goes,
Upon the billows of the stormy ocean,
Where oft the fierce wind rudely blows,
And drives the restless ship in wild commotion:
Approach the open-heated tar,
And though at first he scorn thee with derision,
Yet turn his eye to Bethlehem's Star,
For guidance to the port of bliss elysian.

Go on, and land among
The heathen tribes, in darkest night enshrouded;
And, then, clothed in their native tongue,
Dispel the mists by which their minds are clouded:
Tell how the blest Redeemer died,
And while such glad instruction thou art giving,
Bid them their idols cast aside,
And worship God, the only true and living.

MISCELLANEOUS.

From the Pittsfield Sun.

Death of the Rev. John Leland.

With heartfelt sorrow we record the death of one of the purest, the best, and most worthy of men—JOHN LELAND, of Cheshire—the patriot and divine, a distinguished advocate of civil and religious freedom.

The melancholy event occurred at North Adams, at the house of David Darling, Esq., on Thursday, January 14th, at half past 11 o'clock, P. M. The illness of Mr. Leland was brief. Six days prior to his death, he delivered an excellent discourse in that village, and when summoned by the grim messenger, was engaged in the work of his Heavenly Master, which had so long been his delight.

Mr. Leland was born at Grafton, in Worcester county, on the 14th of May, 1754, and at the time of his decease, was eighty-six years and eight months old. He was gathered to the grave in the ripeness of years, and after a long and useful life. The deceased removed into Cheshire in February, 1792, where, with the exception of 16 years passed in New Ashford, he has principally resided ever since. He commenced preaching in 1774. In 1775, he went to Virginia, where he remained for most of the time until 1790, when he returned to New England. He was married in 1776, September 30th, and his wife preceded him to the grave in 1837, October 5th, after living with him in marriage 61 years, and left more than 150 living descendants.

In November, 1801, Mr. Leland visited the seat of government, in behalf of the democrats of Cheshire, and presented to his warm and ardent friend, President Jefferson, the celebrated mammoth cheese.

Mr. Leland was a firm and decided patriot.— Schooled in the Revolution, he partook in an uncommon degree of the spirit which actuated the men who pledged their all in the service of their country, and through whose more than Spartan energies, our independence was secured. His acquaintance with the history of the republic was full and ample, gained without the aid of books and no one was ever more ready and willing to impart his knowledge to others.

During his residence in Virginia, Mr. L. became intimately acquainted with the great exemplars of the democratic creed—Mr. Jefferson and Mr. Madison—with whom he corresponded while they lived, and it is this fact perhaps, which gave him such an unwavering faith in the capacity of man for self-government, and the extensive influence he possessed—an influence he exerted most beneficially, and which will hereafter be referred to by his friends with feelings of regard and veneration.

When the senior editor of this journal commended the publication of the Sun, *more than forty years since*, no one rendered him more efficient aid than did Mr. Leland. Through his kind exertions, the circulation of the paper was increased, and his pen was always prompt to assist in the promotion and furtherance of the great and fundamental principles we have constantly and fearlessly aimed to maintain.

The friendship so long since begun was never for a moment impaired, and it has been a matter of satisfaction to us to know that the political course of the Sun, met with his constant approval. This fact will remain a gratifying reminiscence to us; and though we shall no longer have the benefit of the personal aid of the deceased, the bright example he has left will continue to cheer, and sustain, and to urge to zeal and activity in the glorious work in which we are enlisted.

The efforts of Mr. Leland as a divine have been great—were Herculean. No man, probably, ever labored more zealously in the holy call-

ing, and the sincerity of his religious faith, none who knew the individual would ever question.— On the 17th of August, 1834, the number of persons he had baptized—as we learn by a work from his pen—amounted to 1,524, and many more were subsequently added to the list.

On the 14th of January, 1825, he wrote, "I have preached in 480 meeting houses, 37 court houses, several capitols, many academies and school houses, barns, tobacco houses and dwelling houses, and many hundred times on stages in the open air. Not the place, but the presence of Christ, and a right temper of mind, makes preaching solemnly, easy and profitable. My congregations have consisted of from five hearers to ten thousand."

"Since I began to preach in 1774, I have travelled distances which, together, would form a girdle nearly sufficient to go round the terraqueous globe three times. The number of sermons which I have preached is not far from 8000. The number of Baptist ministers whom I have personally known is 902. Those of them whom I have heard preach, in number, make 303. Those who have died, (whose deaths I have heard of,) amount to 300. The number that have visited me at my house is 207. The pamphlets which I have written, that have been published, are about 30."

We hope that an extended notice of the life and services of Mr. Leland will soon appear, from the pen of some person fully conversant with his history. The writings of the deceased, if collected, would form an interesting and instructive volume.

The funeral of Mr. Leland was attended on Sunday, at Cheshire, by a large number of mourning relatives and friends. It was a matter of regret to us that the storm should have prevented so many from this section from fulfilling their intention of uniting in the payment of the last office of kindness to one so much beloved, and whose deportment is so deeply regretted.

Said the deceased, in the work to which we have alluded—"If my friends think best to rear a little monument over my body, *'Here lies the body of JOHN LELAND, who labored — years to promote piety, and vindicate the civil and religious rights of all men'*, is the sentence which I wish to be engraved upon it."

The wish will be complied with, but in the hearts of the democracy of this Republic—the of friends of civil and religious freedom—a monument, imperishable as time, is already reared to the memory of John Leland.

A friend of the Rev. Mr. Leland, since his death, has handed us the following lines, which were composed by Mr. L. 's wife, some time before her decease:

"Like his Master, was by some despised,
Like Him, by many others loved and prized;
But his shall be the everlasting crown,
Not whom the world, but Jesus Christ shall own."

* It is now (1841) 67 years.

From the Congregational Observer.

THE UNIVERSALIST SOCIETY IN HARTFORD.

Measrs. Editors,—A friend has placed in my hand the Observer of Jan. 16, which contains certain resolutions passed by the "First Independent Universalist Society" of Hartford. These resolutions pronounce those statements said to have been made by me, at New Haven, to be "unfounded in truth."

1. They pronounce to be untrue, that my pastoral connection ceased with the Universalist Society in Hartford, because my sermons were not sufficiently doctrinal. I have never made any statement of that kind in relation to Hartford. The Society would have been very unfair to have brought against my sermons that complaint, when my manuscripts declare, that there are among those sermons preached in Hartford, but few moral ones.

2. They pronounce the statement to be untrue, that the object of the Society was to put down all Christianity. I have brought no such charge against the Society.

It is nevertheless a fact, which the Society I presume at its next annual meeting will not deny, that from the commencement of its course as a Society, its leading men, the most active and liberal men, have been infidels. And whatever may be its present character, its earliest, firmest, best friends have been of this class. Nor is this the first time it has been told of it. Rev. J. Bishop, when pastor, spoke openly and boldly, in the pulpit and out, of that prominent feature of the Society; and it is well known, that his plainness on this subject, drove him from the Society.

And I know, that my warmest and best friends, while pastor of the Society, those most constant at meeting, women as well as men, avowed themselves to me to have no faith in the Bible. And whatever may be the opinion of the Clerk of the Society, now, in relation to the Bible, he will not deny that he has avowed his unbelief in its inspiration to me, while I resided in Hartford.

3. The resolutions pronounce the statement to be unfounded in truth, that young men who in 1832—36, attended that meeting, were in the habit of leaving beer rooms to attend meetings, and returning to them after service.

This statement I did make, and I know that it is true.

How does the Society of 1841 know what took place 8 or 9 years ago? Do its members mean to say that they have no knowledge of any such conduct? But is there no knowledge but that which this Universalist Society possesses? At most, they can only show their acknowledged ignorance against the positive knowledge of others. Do they mean to say that they do not believe the statement? Is there no truth save that which these men hold? Do they mean to say that no one has knowledge of this matter but myself? This is not true. Men of the strictest veracity in Hartford, not Universalists, have spoken to me of this very conduct. Do they mean to avow that no member of the Universalist Society knew anything of it? This is not true. My attention was turned to it by Mr. Elisha Harrington; and Mr. Wm. Collier will probably recollect a sharp debate, he once held with Mr. Harrington upon this subject.

I shall hold no newspaper controversy with Universalists or Universalist Societies. I have other and better business to attend to. The imposing form those resolutions assumed, seemed to demand a notice from me. M. HALE SMITH.

November 13, 1840.

Stores 235 and 248 Main street.

17 READY-MADE CLOAKS.

Stores 235 and 248 Main street.

November 13, 1840.

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"CONDOLENCE."

These few extracts of a letter from Samuel Pierce to his wife while her little daughter was laying ill, may find some parents, whose hearts are prepared by the hand of affliction to appreciate them, and profit in their seclusions while engaged in their perusal.—*Bap. Record.*

DECEMBER 13, 1794.

My Dear Sarah,

"I am just brought on the wings of celestial mercy safe to my Sabbath's station. I am well; and my dear friends here seem healthy and happy; but I feel for you. I long to know how our dear Louisa's pulse beats; I fear still feverish. We must not, however, suffer ourselves to be infected with mental fever on this account. Is she ill? It is right. Is she very ill?—dying? It still is right. Is she gone to join the heavenly choristers? It is all right notwithstanding our repinings—Repining! no; we will not repine. It is best she should go. It is best for her. This we must allow. It is best for us. Do we expect it? O what poor, ungrateful, short-sighted worms are we! Let us submit, my Sarah, till we come to heaven; so far we do not then see that it is best, let us then complain. But why do I attempt to console? Perhaps an indulgent Providence has ere now dissipated your fears: or, if that same kind Providence has removed our babe, you have consolation enough in him who suffered more than we; and more than enough to quiet all our passions, in that astonishing consideration,—"God so loved the world, that he spared not his own Son." Did God cheerfully give the holy child to us for us? and shall we refuse our child to him! He gave his Son to suffer: he takes our children to enjoy: Yes to enjoy himself.

Yours, with the tenderest regard.

S. P."

STORY FOR CHILDREN.—THE FAMISHED LAMB.

—Walking through my field on a winter's morning, I met with a lamb, as I thought, dead; but taking it up, I found it just alive; the cruel mother had almost starved it to death. I put it into my bosom, and brought it to my house: there I rubbed its starved limbs, warmed it by the fire-side, and fed it with warm milk from the cow. Soon after the lamb revived: first it feared me; but afterwards it thoroughly loved me. As I mostly fed it with my own hand, so it followed me wherever I went, bleating after me, whenever I saw me, and was always happy when it could frisk around me, but never so pleased as when I would carry it in my arms. But you, dear children, have had more from your parents and friends than ever my lamb received from me: what ungrateful hearts must yours be, if you do not love your parents and friends ten times better than ever my lamb loved me. And let me now remind you of a still better story. Jesus is a shepherd, the shepherd of souls; and of him it is said, 'he carries the lambs in his bosom, and gently leads those that are with the young.' If you desire to love Jesus, I dare say your parents will let you read that blessed book, the Bible, though good children alone, wish for such a favor. There you will hear such things of the love of Christ to poor ruined sinners, as I hope will melt your eyes to tears, and your hearts to love."

Rowland Hill.

THE PHILADELPHIA LIBRARY.—This Library

is the largest in the United States. It contains, including the Loganian Library, which is in the same building, kept by the same librarian, and open at the same time, fifty-two thousand volumes.

A true Christian had rather that Christ should take away his sin and leave his sorrow, than take away his sorrow and leave his sin.

Highly Important.

20 per cent. and more saved in buying Dry Goods.

MARK DOWNS 236 Main street, where can be

had the greatest bargains ever known, in Pilot Beaver, and Broadcloths, Satinettes, and Cassimeres.

Also, may be found a full assortment of FOREIGN

and DOMESTIC DRY GOODS, many of which

are to be sold at cost, and less, for a few weeks.

The cash to be raised, and the goods are to be sold

at price, at prices that will be perfectly satisfactory to the purchaser.

N. B. Here they are, cheaper than ever! Splendid blue-black Silk, for dresses, at 50 cents; Mouseline de Laine Scarfs, for 25 cents; warranted all Linen Handkerchiefs, for 20 cents; do. Cotton, at 6 cents; Bleached Cotton, for 6d; Unbleached, for 6 cents; Pilot Cloths, for \$1; Beaver do. for \$2; Broadcloths, worth \$4 1/2, for \$3; some for \$1 1/2; Cassimeres, worth \$2, for \$1 1/2; a great variety of Satinettes, all prices and colors.

A lot of fine French Merinos will be sold to close

them, at a price reduced about 50 per cent. Let all

buyers of Dry Goods, who wish to study their

best interest, call and examine our stock.

A. F. ALPRESS.

opposite the North Baptist Church.

Dec. 25.

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COPARTNERSHIP.

TWEEDY & BARROWS having associated with

them, H. HASTINGS, of the firm of H. Hastings & Co., are prepared to transact the Wholesale and retail Staple and Fancy Goods business on

the most reasonable terms. We particularly invite all our old customers, together with as many new ones as wish to purchase Dry Goods in this city, to call at

263 Main street, where they will find the greatest

variety of Staple and Fancy Dry Goods ever offered

in this State, and we pledge ourselves to sell as low,

either at Wholesale or retail, as any other Store

whatever;—there will be no mistake about it. Call

and see. Don't mistake the place—No. 263 Main street. The business will be conducted under the name and firm of BARROWS, HASTINGS & CO.

J. M. BARROWS,

H. HASTINGS,

E. A. TWEEDY.

NEW GOODS.

BARROWS, HASTINGS & CO.

HAVE just received, and are this day opening, an

extensive assortment of Staple and Fancy DRY

GOODS, which have been purchased within the past

two weeks at the very lowest prices, and will be

sold at wholesale or retail at a very small advance from

cost, at No. 263 Main street.

BROADCLOTHS & CASSIMERES.

A large stock just bought at less than the usual

New York auction prices, comprising colors and

quality quite too numerous to name in an advertisement.